

feeling a strange  
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said the wife,  
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say a word; but  
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his eyes to think  
and felt it, tender-  
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th asked.  
in very ill. We  
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After this he lay  
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HINTS.  
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Wash yourself thor-  
g. A little salt put  
give it a briny taste,  
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not eat in a hurry but  
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did too great an indul-  
is it called. Plain  
and child, keep a lit-  
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ere there will be no de-  
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er disease, in the face  
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ar," tapered off to the

ference, to the astonishment of all concerned, declared his intention of publishing the 'Life' as an independent man. He also declared that he would make such use of the manuscripts of Mr. Wesley, with which he had been intrusted, as he himself should think proper, and that he would not suffer them to be examined as Mr. Wesley had ordered in his will, previous to the publication, unless the two other trustees of these manuscripts would enter into an engagement that he should retain in his hands all those papers which he should judge to be necessary for the work. He insisted, also, that the copyright of the book should belong to him; and that if it should be published from the Book Room, he would have half the clear profits.

"As the doctor had engaged to compile the Life for the Book Room, (that is, for the charity to which Mr. Wesley had bequeathed all his literary property,) the committee expostulated with him on his unfaithfulness, and the extravagance of his new demands. Their expostulations were, however, in vain. They had acted with great simplicity toward the doctor, and attaching a high opinion of his integrity, and attaching to the cause in which they were all engaged, they had given all the necessary materials into his hands, and so were completely in his power. He was fully sensible of this advantage, and persevered in those demands, with which he knew the committee could not comply."

—Chronological History, p. 212.

He then adverted to the efforts that were made to persuade the doctor to regard the 'will' of the dead, and act honestly and more honorably with the living; all of which, however, was in vain. In the mean time, Coke and Moore's Life came from the press, and ten thousand copies were immediately sold. The doctor, as it would seem, began to think now that the two thousand pounds—the price of his integrity—like the maid's fortunes, might be feasted on in the imagination, but never realized. He now makes various propositions affecting himself and his work. The following is the final one, with its results:—

"All the manuscripts of Mr. Wesley shall be fairly and impartially examined by Dr. Coke, Mr. Moore, and Dr. Whitehead. Such papers as they shall unanimously deem unfit for publication shall be burned immediately; but of the remainder, Dr. Whitehead shall be at liberty to select such as he thinks necessary for his work; and the remainder to be given into the hands of Dr. Coke and Mr. Moore."

"Such was the doctor's proposal, even in this stage of the business. After many declarations that he was willing, and had often proposed, to enter into an examination of Mr. Wesley's papers, at length it fully appeared what kind of an examination he would consent to, namely: that his single negative should preserve any paper from destruction; and his single affirmative enable him to use any paper in such a way as he himself should think proper; and this the doctor called a fair and impartial examination."

"As there could be no hesitation, among upright men, upon such a proposal as this, a reply was immediately sent, signed by the president and secretary, pointing out the injustice and total want of ingenuitv, as well as the unfaithfulness to the deceased, which was manifest in the proposal respecting the examination of the manuscripts; and again declaring, in substance, that while he refused to fulfill his duty uprightly, as a trustee of Mr. Wesley's papers, they could have nothing to do with him in any other character. To this the conference received no reply. The conference was thus obliged, as the committee had been before, to leave the doctor to pursue his own way, contenting themselves with bearing their testimony against an evil which they could not prevent."—Myles's History, p. 214, 215.

Such is the history of Dr. Whitehead in connection with the biography of Mr. Wesley. From these circumstances, a little knowledge of human nature, in man's fallen state, will enable us to infer pretty correctly respecting the character of the 'Life.'—Meth. Quarterly Review.

MEMOIR OF PROFESSOR CALDWELL.

DEAR DR.—It falls to my lot again to speak of a beloved colleague, summoned from his work to his reward. The All-Merciful is dealing with us humbly and strangely. May we learn to bow lowly to his will! Yet his 'path is in the deep waters,' and we cannot fathom his counsels. What He does 'we know not now,' but he has promised that we 'shall know hereafter.'

MERRITT CALDWELL, third son of William and Nancy Caldwell, was born at Oxford, Me., on the 29th of November, 1806. His parents and grand-parents were Methodists, and the family dwelling was a home for the preachers from the first rise of Methodism in that country. His mother's piety, which was and is a model of the Christian life, made deep impressions on her four children, all of whom were early converted to God. Merritt was soundly changed in his seventeenth year, while he was preparing for college at home, under the instruction of his brother, Rev. Zenas Caldwell, now deceased. He entered the sophomore class at Bowdoin College in 1825, and graduated honorably in 1828. In the same year he was appointed Principal of the Maine Wesleyan Seminary, and held the post for five years, during which time he gained an enviable reputation as the successful manager of a large Seminary. In 1833 he was married to Miss Rosamond Cushman, of New Gloucester, Maine, who is now left to mourn the loss of one of the best of men. In 1834 he was called to the Professorship of Metaphysics and Political Economy in Dickinson College, and in the discharge of the duties of this office the remainder of his life was spent. He has always been regarded as one of the most valuable officers of the institution. His habits were methodical to a degree that I have never seen equalled; his punctuality was rigid and conscientious; and even in the midst of feebleness, such as ordinary men would have yielded to, he discharged his duties with a regularity and faithfulness that could have been expected only from a man in full health. His mind was remarkably clear and well ordered, and his habitual turn was to give all the studies of his chair a practical bearing upon the mental and moral character of his pupils. The universal respect in which successive classes of students held him, attests the success and value of his instructions. His labors were faithful, and the blessing of faithfulness attend them.

But, amid all his college duties, he was an ardent and active philanthropist; and threw himself, especially, with great zeal and devotion, into the service of the cause of temperance. In the winter of 1840-41, his labors in this cause were earnest and unremitting; indeed, he carried them so far as to lay the foundation of the disease which finally destroyed his life. He

conducted a series of meetings in the region of country around the college, which extended through most of the winter; and it was his habit, after the labors of the day were over, to ride out into the country, deliver his lecture, and return home the same night, if the distance were at all reasonable. Often did he do this in the depth of winter, and in the most inclement weather. These repeated exposures finally gave a great shock to his constitution, and in April, 1841, a hemorrhage from the lungs told him his danger. In this illness he was visited by his brother-in-law, Dr. E. Clark, of Portland, Me., whose eminent skill was employed successfully in relieving him in this, and his subsequent attacks, until the last fatal one. During the summer his health was partially restored, and he resumed his work in the autumn with new zeal, and even added to his labors in college severe and protracted studies on the various subjects on which he has enlightened the public through the press so frequently within the last eight years. His broken constitution could not ensure all the labors that he put upon it, and for several successive years he had indications of feebleness in the lungs, which were developed more alarmingly in 1845 and '46. In this last year he was chosen as the delegate from the Pennsylvania State Temperance Society to the World's Temperance Convention, to be held at London in August. He was also chosen a delegate to the Convention for the formation of the contemplated Evangelical Alliance, to be held in the same month. In view of the state of his health, which he thought might be benefited by a voyage to Europe, he determined to go, and set sail from Boston in July, in company with Dr. Emory, Dr. Peck, and others. He returned to his work in November, in much better health; but during the winter he suffered a severe attack of pleurisy, which was followed by a general development of tubercles. But his constitution, which was like iron, refused to give way, and a trip to Maine during the summer seemed again to build him up. In Sept. 1847, he returned to commence his last winter's work in college. His perseverance was wonderful. I often wondered at the indomitable spirit with which he held on, day after day, doing all the duties of his lecture room, while it was plainly obvious that the very citadel of life had been assaulted, and could not resist much longer. In the month of March he was compelled to cease his toils, and again set out for his early home in Maine, in hopes that his native air would, as usual, revive him again. It was too evident, however, that his days were numbered; his disease went on, tubercles were deposited (as the post mortem examination afterwards demonstrated) in the throat, stomach, and intestines, and his sufferings in consequence were constant and fearful. But in patience he possessed his soul, until, on the 6th of June, at two o'clock P. M., the long struggle ended, and he went to sleep in Jesus.

I have said little thus far of his religious life, because it was, in some respects, so peculiar as to deserve specific and separate notice. His piety was deep and uniform: his Christian character admirably sustained for a long series of years, and his zeal for the cause of God and truth was seen and read of all who knew him. There was no unusual fervor in his religious experience, or, at least, in his conversation in regard to it. He lived by faith, it was clear; and he was seldom troubled with doubt or uncertainty in regard to his acceptance with God, but he gave no outward signs of unusual depth or warmth of religious feeling. About the first of April last, when fully aware that his lamp of life would soon be extinguished, he carefully surveyed the grounds of his trust, and tried by all tests, the firmness of his hold on Christ. His words were, 'Have I fully put on Christ?' And, answering his own question, he said, 'I seem to have lived too exclusively by faith.' He repeated that he needed a fuller outpouring of love; he panted after fullness of love. His earnest search was met by the fullest baptism of Christ's love; and in the enjoyment of it, he cried aloud, 'Glory to God in the highest!' From this time until the day of his death his whole soul seemed bathed in love, he dwelling continually and fondly upon the name of Jesus; and his spirit enjoyed constant communion with the Divine Spirit. His heart and thought were out of the world; he gave up all earthly cares and anxieties, and looked joyfully for the final summons. The triumphant utterance of Paul, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands,' was frequently upon his lips. He dwelt much also upon Christ's declaration to his trembling disciples, 'Because I live, ye shall live also.' On the 20th of May, after asking the day of the month, he said, 'I may live to see the summer, to see the earth spread with green, and clothed with beauty, but I wonder when I shall see decay again? There is no decay in heaven. If there are green leaves there, they never fall. There shall be no death there.' His experience throughout was far more joyous and triumphant than one would have expected from the even tenor of his life, and from the cool steadiness of his temperament. I knew that the near approach of death would not shake him; a braver man, or one of firmer nerves, I never knew; but I did not expect him to die a death of rapture. Yet such it was. The light of heaven dawned upon him before he had fully left the earth. In such utterances as the following to his wife, there was a high Christian poetry: 'You will not, I am sure, lie down upon your bed and weep when I am gone. You will not mourn for me when God has been so good to me. And when you visit the spot where I lie, do not choose a sad and mournful tone; do not go in the shade of evening, or in the dark night. These are no times to visit the grave of a Christian; but go in the morning, in the bright sunshine, and when the birds are singing.'

He continued in this perfect enjoyment of the presence of Christ, with increasing faith and love, up to the day of his death. On the day, at noon, he suffered most intensely, and his prostration was excessive. 'The crisis is at hand,' said he. Shortly after, he appeared for a moment to be struggling with doubt. Turning suddenly to his mother, with an expression of anxiety, he said, 'Mother, pray for me, that my faith may not fail, that I may not be overcome with temptation.' Earnest prayer was offered, to which he responded most fervently; but at its close he said, 'I seem to have lost sight of my land-marks;' and again his friends united in prayer, in which he too wrestled earnestly, until the cloud passed away, and the song of victory burst forth from the lips of the dying Christian, 'Glory to God! Glory to God! Glory to God! I shall be saved. Glory to God! I shall live in heaven.' Again and again he shouted, even with a loud voice, 'Glory to Jesus! He is my trust. He is my strength. Jesus lives! I shall live also.' But a few minutes before his death he repeated the lines—

"Jesus, the name that charms our fears,  
That bids our sorrows cease;  
At the last moment, grasping the hand of his weeping wife, he uttered his last words, 'Farewell, my dear wife. Glory to Jesus! Jesus is my life. Jesus is my trust.' Five times he repeated the Savior's name, each time more and more feebly; and with that precious name trembling upon his lips, he died.

Such a death-bed is not granted to every Christian. It was a triumph of that 'perfect love which casteth out all fear.' Professor Caldwell was widely known as a scholar and writer. His articles in the Quarterly Review are among the best which that journal has contained. His Manual of Elocution has passed into general use in our schools and colleges. His latest work, 'The Philosophy of Christian Perfection,' has given rise to much discussion, but none have questioned its ability or its earnestness. A fuller notice of our departed brother, as a man of letters and author, will be given hereafter. At present I have aimed only to give a brief sketch of the facts of his life, and to afford some details of his glorious death for the comfort of believers. He was a good, brave, honest man; a faithful and consistent Christian; a steadfast friend; a devoted and sincere Methodist. Earnest and useful in the cause of Christ in his life, he was honored and comforted by Christ in his death. So may we live; so may we die.

Yours, &c., JOHN MCCLINTOCK.  
Carlsruhe, June 15, 1848.

For the Herald and Journal.

## A GREAT EVIL IN THE CHURCH.

NO. 1.

In the estimation of God all sin—every sin is odious. But some sins, from their very nature and tendency, seem to be more odious than others. They are less justifiable, more opposed to reason, and terribly violative of God's law. In this worst class, covetousness stands at the head of the catalogue. In all this sin, unites the 'exceeding sinfulness' of double robbery, robbery of man and robbery of God. But in Christians, it is a dark shade, deeper in coloring than in common sinners. It is not only double robbery in them, but an adulterous estrangement of their affections from the Lord, their holy spouse, and a wedding of them to the contemptible, idle, mere dust. The influence of this sin is wide and destructive. But the object of this paper is to direct the attention of community to the great evil of worldly-mindedness in the church.

That this evil, wherever it may exist, is one of great magnitude in the sight of a holy God, is unquestionable. 'No one can love the world or the things of the world,' and enjoy the love of God. As no one can obtain the love of God while he retains the love of the world, so no Christian can retain the love of God if he permit the love of the world to enter and occupy the heart. The Lord will allow of no rival occupant in the heart. 'He is a jealous God.' There is no way by which Christians can more effectually 'grieve the Holy Spirit of promise,' than by placing their affections on the debasing treasures of earth. As was before remarked, to love the world is to estrange the affections adulterously from God. The backslidden Jews were guilty of whoredom in their idolatry, in the same way that Christians are when they set their affections on the world. This evil, therefore, occupies the first position in the rank of enormous sins. True to the nature of the whole family of evils, this one is deceptive and insinuating, and is much to be dreaded in its stupifying power on the soul. We cannot too frequently contemplate its enormity, nor be too frequently or faithfully warned against its deceitful and destructive influences.

Notwithstanding such is the aggravated nature and ruinous tendency of this evil, it is undoubtedly true that it is very prevalent among professed Christians. Harris says, 'covetousness or love of the world is the sin of the church.' So says Smith, in his work on the same subject. Indeed, he ventures with great plausibility, and a powerful show of argument, to say no more, that indulgence in this popular, corrupting, and greivous sin, is the cause of frequent defections in religion as well as in the most general as in the most particular cases. Wesley as a writer, and Wesley as a 'living epistle,' taught the same doctrine.

There are various ways in which the church exhibits an extensive involvement in this evil. But the blinding and stupefying influence connected with it, in its existence and increase, conceals at once its deformity and prevalence. The extent of the evil, as well as the proof of its existence in the church, is seen in the following marks.

1. The illiberality of the church is standing, far-proclaimed evidence of the fact above stated. It is not enough to parry the force of this evidence to be able to say that the church gives a great deal, that she gives more proportionately than she formerly did, which is very questionable, or that she is ready to support any and every cause of true benevolence. The question is not, is she so illiberal? But is she liberal? That she is, to a sinful and degrading extent, cannot, for the sake of truth, must not be denied. Does she do her duty, fully, in the support of any one benevolent enterprise? Does she do all she can in sending the Gospel to the dark portions of the earth? Does she faithfully dig from her deep mines of wealth all her cankered gold, and generously lay the shining talent on the altar of benevolent sacrifice? Let the tardy movement of the Missionary, Bible, and Sabbath School causes, respond. Let the criminal reluctance with which most of what is contributed is given, bear testimony. Let the perishing millions who, from the coveted wealth of the church ought to have been supplied with the Gospel, reply by their wretchedness and degradation. And then let the hoarded treasures of worldly gain, speak from their iron-bound coffers, and say whether the church is not extensively illiberal.

2. That the selfish extravagance of the church is proof of her covetousness, is undeniable. Covetousness is not only indicated by want of the actual bestowment of means to the purposes of benevolence, but by prodigality. Prodigality is but another name for selfish extravagance. This is one of the legitimate off-shoots of covetousness. Indeed it is only covetousness viewed in its reverse action. So that he that is prodigal in his self indulgence, is penurious with his money that he may be self-indulgent. His withholding from benevolent causes, is the means by which he sustains and increases his prodigality. This will appear evident to every reflecting mind when the reason and form of excuses for not giving liberally are called to recollection. 'I have enlarged my estate,' 'I have just furnished my house,' 'I have just set out a child

recently married,' 'I have just taken an amount of stock,' 'I have just enlarged my mercantile business, and therefore can contribute but sparingly now.' Thus you might pass through the whole category of reasons for not giving more freely and generously to the demands of charity, and you will find they all concentrate in the one great point, selfish extravagance. This is just as true of the debauchee prodigal as of the more honorable, popular self-extravagant. How fearfully extensive is this state of things? Can any say that there is no prodigality in the church? Is there not selfish extravagance in the style and furnishing of our houses of worship? Is there no unnecessary expenditure here? Is there none of our Lord's money wasted here? Oh, there is an evil in this. There is, it is to be feared, often more splendor in the material than in the 'spiritual house;' more riches in the outward finish of the edifice than in the riches of grace in the ornaments of holiness and humility in the heart. Is there no prodigality in the wearing of 'gold and costly apparel?' I need not state this fact to our people through a weekly journal, for if the preachers are not false to their solemn vows, they publish it to their four times a year. Is there no selfish extravagance in the expensive array in our dwellings, and means of pleasing the fashionable eye, in our conformity to the world? Is there nothing withheld from the Lord on this score? Is there no unholiness in the gratification of appetite? Is there nothing wasted from our wardrobes and tables that might be of infinite advantage to the cause of the Gospel?

Answer, ye unfruitful stewards, who shall account unto God for the use of his money. Millions are robbed from the Lord to pamper self, to keep up with the times, and to maintain appearances of grandeur. I speak in kindness, but I appeal to the Searcher of hearts for the truth of what I say. May I dare to hope that some poor wicked idolater who reads the foregoing, may abandon his idolatry in this land of Bibles and churches, and henceforth offer his sacrifices to God, and not to mammon!

D. S. WELLING.  
Annapolis, Ohio, June, 1848.

For the Herald and Journal.

## THE LAW OF LOVE.

Love is the source of all our blessings, for 'God is love,' and 'every good and perfect gift is from the Father,' who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Love is the sum of all our duties, for 'love is the fulfilling of the law.'

Love is the badge of our discipleship—the undeniable proof thereof, for 'by this shall all men know that ye are my disciples.'

The law of love requires that 'if any man speak, let him speak as the oracles of God.' That this law is often violated by some professed disciples of Jesus and ministers of his word, is evident to all who read our religious papers. Some one writes an article upon one of the thousand topics which relate either to the temporal or spiritual interests of the church; and no sooner is it published, than it is answered, and too often in a spirit which savors not of that charity which 'suffereth long and is kind.' Instead of a Christianlike bearing towards one another in matters which involve difference of opinion, these intellectual combatants seem to forget they 'are brethren,' and indulge in language which causes Christians to mourn, and the enemies of the church to triumph and say, 'ah, so would we have it.'

Now does not our holy religion forbid all 'strife' among brethren? The cause of Christ will never prosper as it should, until his followers remove 'every stumbling block.' Oh when will all our writers for the religious press exhibit a spirit, even in their controversial productions, which will force the world to say, 'they are Christians.'

G.

A GOOD MAN'S LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. To see and silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.—Chalmers.

CONFESSIONS OF AN OPIUM EATER.

Calverley was a slave to this ruinous habit. Hear his terrible confession:

"Dear Sir—for I am wholly unworthy to call any good man my friend—much less you, whose hospitality and love I have abused; accept, however, my entreaties for your forgiveness, and for your prayers."

"Conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that re-produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless and hopeless, and you will form as tolerable a notion of my state, as it is possible for a good man to have."

"I used to think the text in St. James, that 'he who offended in one point offends in all,' very harsh, but I now feel the awful, the tremendous truth of it. For the one crime of opium, what crime have I not made myself guilty of? Ingratitude to my Maker, and to my benefactors; injustice and unnatural cruelty to my poor children! self contempt for my repeated promise- breach, nay, too often actual falsehood."

"After my death I earnestly entreat that a

full and unqualified narration of my wretchedness, and of its guilty cause, may be made public, that at least some little good may be effected by the direful example.

"May God Almighty bless you, and have mercy on your still affectionate, and in his heart grateful, S. T. COLERIDGE."—Cottle, p. 364.

## GENERAL CONFERENCE REPORT ON TEMPERANCE.

The Committee on Temperance submit for the action of the General Conference the following, as their last report:—

It affords us great pleasure to announce, that within the last twenty years the doctrines of the Temperance reformation have been disseminated throughout the civilized world, and in many countries they have exerted a most powerful and salutary influence over all classes of the people. Temperance, we believe, is one of the practical features of our common Christianity, and should combine the energies and zeal of all pious people in its support and promotion. By its instrumentalities unnumbered thousands have been rescued from the most hideous forms of vice, from degradation, poverty and wretchedness, and their comfortable and smiling families attest the importance of their reformation. This cause has not only arrested and rolled back the desolating tide of intemperance, but it has spread innumerable blessings in its pathway; being often followed by revivals of experimental religion, it secures the interests of its subjects under God, both in this life and in that which is to come.

The great truth that alcoholic drinks are never necessary for persons in health, but always injurious, has been freely discussed in all circles of society, and vast multitudes of moderate drinkers have been brought under its influence, and now advocate and practice total abstinence from all intoxicating liquors. In all this we do rejoice.

We proclaim with peculiar satisfaction that we now have Mr. Wesley's rule on spirituous liquors restored to our general rules. This was done by a vote of 2011 to 21 in the Annual Conference. This overwhelming majority may be considered as full proof that the making, vending, or using intoxicating liquors as a beverage are judged to be unchristian practices by American Methodists, and ought not to be tolerated in the church of God.

Your committee recommend to the General Conference the adoption of the following resolutions:—

1. Resolved, &c., That while we recognize the good hand of our God in giving success to the temperance enterprise in former years, we deem it our special duty, at the present time, to send up our most fervent prayers, and to put forth our utmost Christian endeavors, to secure the complete triumph of this great cause; and that we most earnestly recommend to all the Annual Conferences to adopt such measures as they shall deem best calculated to advance this very desirable object.

2. Resolved, That we cordially approve of the design of the New York Temperance Society, based on Christian principles, and should rejoice to see similar associations organized throughout the country.

Committee—Joshua Monroe, John F. Wright, John Bowen, G. Webber, J. Dodge, B. Creagh, L. A. Eddy.

## SENTIMENT OF AN AGED CHIEF.

A distinguished Oneida chief, named Skennadoh, having yielded to the instructions of the Rev. Mr. Kirkland, and lived a reformed man for fifty years, said, just before he died, in his hundred and twentieth year, "I am aged and weak; the winds of one hundred years have whistled through my branches; I am dead at the top; (he was blind;) why I yet live, the great Good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

## ANECDOTE OF PATRICK HENRY.

When the celebrated Patrick Henry, of Virginia, was near the close of his life, he laid his hand on the Bible, and addressed a friend who was with him, "Here is a book worth more than all others printed; yet it is my misfortune never to have read it with proper attention until lately." About the same time he wrote to his daughter—"I have heard it said that deists have claimed me. The thought pained me more than the appellation of Tory; for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself that I have lived and given no decided public proof of my being a Christian."

## SABBATH MAILS DISCONTINUED.

"Within a few years, it is known, very extensive and successful efforts have been made, through the press and other influences, for promoting an appropriate observance of the Sacred Day. At the recent large clerical Convention in Buffalo, this subject was one of prominent interest; and able addresses were made by Rev. Dr. Edwards and others.

Many striking facts were communicated illustrating the temporal, as well as spiritual advantages of the appointed day of rest.

The Post Master General, it was stated, had, in accordance with the general wish of the people on that route, just discontinued the Sabbath mails between Albany and Buffalo; and, as a consequence, it is understood, that no Sabbath day cars are hereafter to run on that extensive line.

It is believed that no Sunday Mail is now carried in any part of New England; and large numbers of such have, within a few years, at the request of the people, been discontinued in other States, as well as here, embracing upwards of eighty thousand miles; thus effecting a very great saving of expense to the Department, as well as securing the undisturbed privileges of the Sabbath to many churches and neighborhoods. The amount saved, by a continuance of Sunday Mails, at one time, it has been ascertained from the General Post Office, is upwards of sixty thousand dollars a year; and that without any real diminution of mail privileges to any.

The following Resolutions among others were passed at the Buffalo Convention:—

"Resolved, That we recognize with great pleasure the increasing conviction, manifested in various parts of our country, of the utility as well as duty, of keeping the Sabbath day holy."

"Resolved, That the influence which many editors of secular as well as religious papers, are exerting in favor of the keeping of the Sabbath, while it increases the influence of their publications, is adapted to promote the welfare of the people."

WEDNESDAY, JULY 19, 1848.

## PROPOSAL

TO REDUCE THE PRICE OF ZION'S HERALD.  
TO OUR FRIENDS AND PATRONS.

The undersigned have been appointed a Committee to address you in reference to the proposed reduction of the price of Zion's Herald.

Many of our friends, both ministers and laymen, have frequently urged upon the Publishers the importance of action on this subject, alleging that thereby thousands of persons, who now take no religious periodical, might be induced to become subscribers, and consequently the usefulness of the paper be greatly extended.

After duly considering the subject, the Association have concluded that it will be expedient to reduce the price of the paper from and after the first of January next, to one dollar and fifty cents per annum, provided five thousand additional subscribers be obtained, payment in all cases to be made in advance.

It is due to the members of the Association to say that they have never derived any profit to themselves, from the publication of the Herald. It took them some years to cancel a heavy debt which they personally assumed for the paper; that accomplished, the profits have since been divided *pro rata* among the New England Conferences, as was proposed in the outset.

All that the Publishers desire in this matter is reasonable security against loss; they feel that the reduction of price must be made, if at all, so as not to jeopard the interests of the paper, or embarrass the Association. This can be done. And we now proffer to our friends and patrons the opportunity of saying, *It shall be done.*

While other denominations of Christians, with a zeal worthy of imitation, are doing all in their power to place their periodicals in every family in the land, it certainly becomes Methodists, of whom it has been said, "they are all at it and always at it," not to be idle. Never was there a time when "Christianity in earnest" was more loudly called upon to exert itself in counteracting the baleful and pernicious influences of the cheap, impure literature with which the land is flooded.

One dollar and fifty cents per year for a paper of the size, type, and quality of Zion's Herald, will be acknowledged, on all hands, exceedingly low. Its character as a religious paper, and as the fearless exponent of sound Methodist sentiments, is too well known, and too highly appreciated, to need any remark of commendation from us.

We believe the good to be gained by the circulation of 5000 additional copies of the Herald, sufficient to command the most strenuous efforts of all our agents and friends. To the wisdom of such we commend the object, relying upon their zeal and efficiency for its consummation.

In behalf of the Boston Wesleyan Association,

JACOB SLEEPER,  
B. H. BARNES,  
N. K. SKINNER,  
FLINT NICKERSON,  
THOMAS PATTEN,  
D. S. KING,  
Committee.

Boston, July 12, 1848.

## THE OUTBREAK IN PARIS.

We give ample details of the late and appalling news from France. The insurrection was a concerted one, and its plans are pronounced systematic and able. The general impression is that its energetic defeat will invigorate and consolidate the Republic. The Paris papers are quite unanimous in the opinion. The National says:—

"The Republic comes triumphant out of this trial-by-blood, and we have firm confidence that our country will pursue its steady march along the path of civilization, without meeting with any serious obstacle. Henceforth, there can be no attack, come from whence it may—no defiance that the Republic cannot meet and vanquish. Anarchy alone could make the bed of any restoration; but anarchy is conquered, and with it all pretensions, whether of the elder or the younger branch—whether under the eagle, the cock, or the fleur de lys."

The Constitutional says:—

"The National Guard and the army, in return for their heroic devotedness, expect from the assembly all the energy, all the firmness required for the re-establishment of a state of order, without which no Government, and above all a Republican Government, can subsist. We must have no more illusions, no more chimeras, no more conciliation for that which is false or culpable. The assembly must probe the wound to the bottom, and, with fortitude, apply the remedies."

A more destructive civil outbreak can hardly be found in history. The estimates of killed and wounded vary materially. Some accounts give 25,000 as the total killed and wounded on both sides, while others give only 10,000. Moderate estimates say the number will not exceed 15,000.

The anarchical condition of all Western Europe is truly dismaying. Why is it? The answer is not difficult. Europe is now reaping the results of her long continued political and social vices. This frightful confusion is no argument for kings. Kings have brought it about—the long neglect of the people is the cause. God is now teaching the world-terrible that Government must be for the people—not merely for the pampered few—that if the morals and intelligence and comfortable livelihood of the people are disregarded, their unbridled passions and tremendous energy will sooner or later deal out a ruinous retribution. May Europe learn well the lesson, and may we while yet safe, but threatened by growing vice, and ignorance, study it well. Let us remember that our schools and churches are paramount to our Legislatures, that our old Bible is the only impregnable fortress around our constitution. The self-respect and mutual respect, the habits of forbearance, industry, frugality, domestic virtue, and reverence for public authority, not only taught by Christianity, but produced by it in the temper of the masses, will yet be acknowledged by statesmen and the worldly-wise, to be the only hope of Governments.

How sternly is the law of retribution developed in the history of States! Western Europe has long rejected the word of God. Popery has trampled down his saints and his word over all that vast theatre for ages. God is now having a controversy with its unrepentant nations. Their struggles we pray and hope will result in their ultimate emancipation, but they must be purified as by fire. We care not what great men or what great ideas may appear

among them; they can have no settled liberty and peace until God's word is received and its reclaiming power exerted upon the moral condition of their masses.

## REDUCTION OF THE PRICE OF THE HERALD.

We present this week the address of the Publishing Association respecting the proposed reduction of the terms of the Herald. The public demand is for reduction, and the Association now submit the decision of the practicability of the measure to the public. Brethren, preachers and people, how will you decide? About 5000 additional subscribers will render this change perfectly safe, and this number we firmly believe could be raised, not by January merely, but forthwith, if our agents and friends would commence the effort spiritedly and at once. The Association have fixed upon the interval from now to January as sufficient to determine the experiment. If any should doubt its success, still they need not hesitate about paying their subscription money, for in that case they shall have the paper at its present terms for nine months. But let us not doubt; let every subscriber try to get another one; it will be for his own advantage, as it will cheapen his own expense; let our preachers exert themselves even more than has been usual with them. They have always sustained nobly their paper; let them now think how much they may extend its usefulness by this new movement, and let them tell us whether we shall go on, or not, with the change. We recommend them to introduce and act on the subject in their Preachers' Meetings, Quarterly Conferences and Board Meetings. Let them show specimens of the paper at the close of social meetings and in pastoral visits, and urge it everywhere. We believe that the reduced terms will enable them to make larger aggregate commissions than at the former rates; but independently of this motive, there are enough others growing out of our common cause which should stimulate every one of us to exertion.

As some of the Conferences are just over, and others are about to meet, we suppose many of the brethren will be too busy with their new charges to do much for us immediately, but we expect them to be about it as soon as practicable; there is ample time to be sure, but we shall all be anxious to determine the question at the earliest possible time.

If this experiment succeeds, and succeed we believe it will, we have no doubt that the results will show even larger proceeds than we have hitherto reported, and that we should be enabled by it to introduce further improvements into the paper. We are hoping to have before long regular correspondents in London and Paris. Our American correspondence is quite extensive, and will hereafter represent the principal sections of the country. Other literary improvements shall continue to be made; so far as mechanical execution is concerned, we know not as our readers wish us to appear better than we now do.

We wish to hear immediately responses to the proposal from all parts of our work. Who votes that the measure shall succeed?

## METHODIST BISHOPS IN A PROTESTANT METHODIST PULPIT.

Our Protestant Methodist brethren seem to be very much surprised that our Bishops should have been found willing to preach in their pulpits at Pittsburgh. They don't understand these good men. If there are any humble and apostolic men in the land we believe our Bishops are among them. The "Methodist Protestant" (Baltimore) spoke sometime since in very brotherly terms of this intercourse of our Bishops with the Protestant Methodists at Pittsburgh. A correspondent of that paper, says in the last No:—

Some weeks ago, Br. Reese, I observed in your editorial columns the notice of an M. E. Bishop in an M. P. Pulpit. The discussion of the question, "Union among Methodists," gave rise to this pleasing sight. The thought occurred to me, that either said lengthily and friendly investigation of the question, now would be a suitable time at the General Conference to ask for a Bishop to fill our pulpit in Pittsburgh. Accordingly, after consulting some of the brethren, I stated my wishes to the committee whose business it was to supply the pulpits in these cities, &c., assuring them of our sincerity in the application, and that good might result from it, and that a Bishop would be well received among them. The request was entertained, and sure enough Bishop Haugh was appointed to our church next Sunday morning; and he labored like a man of God among us, officiated at the Lord's Supper, and used our Discipline! He exhorted the communicants, and prayed with all his heart. Then Br. J. Robinson determined that Allegheny should not be more than a week behind Pittsburgh, and next applied, and Bishop Morris was appointed there on the next Sabbath. One writer on Union, &c., spoke of old Doctor Buntings, in England, preaching the opening sermon before the Conference of the New Connection last summer; and suggested that when we had been in existence as long as the New Connection, we might have an Ep. Church Bishop do the like for us. According to that we must wait yet thirty years! But, considering the rail-road strides the Americans make in whatever they undertake, I thought we need not wait thirty years for a Bishop to preach for us. And lo! it is done at once! May it open the way for further friendship.

We hope that a better spirit will grow up between the two bodies than has heretofore existed. We hail every sign of it.

## ANTI-SLAVERY MOVEMENTS.

Within the last few months the opposition to slavery in the United States has advanced most remarkably. After a prolonged, tedious, and, to distressed minds, a dubious struggle for years, it has suddenly broken forth in new and mighty demonstrations through the land; religious and political parties have alike yielded to its advancing triumphs, and no man whose words are about him can now question that this, our greatest national evil, is hereafter to be our greatest national question. All others will sink down into its shadow. The two great political parties have divided upon it, and the succeeding sections have assumed organized and formidable positions.

The papers abound in references to this extraordinary revolution of public opinion. Our Political Intelligence last week was full of it. The Pittsburgh Daily Chronicle says:—

There is no mistaking these indications. There is a spirit of freedom aroused in the hearts and affections of the nation, which will, when lighted, burn out the last remnant of slavery influence in the free States.

The Albany Journal says:—

Slavery, ever watchful and vigilant, is constantly and steadily obtaining advantage in power and patronage. Take the proceedings in the House of Representatives, upon the bill establishing post routes in Texas, as an illustration. Such things have been tolerated heretofore. But these encroachments are arousing a spirit which will not endure wrong much longer.

The Providence Journal asserts that:—

"The alliance between slavery in the South and dough-faceness in the North is broken."

The New York Commercial says:—

Mr. Senator Dix has come out against the extension of slavery, and roused the dark-eyed mulatto of the South to defend the rotten system, which, like the superstitious of the old world, is tottering with decay. All in vain, Mr. Calhoun; the thing is "doomed," as Mr. Van Buren says. Really South Carolina is a pestilent state, the most troublesome, the least profitable in all the Union. She is the Rip Van Winkle of the Republic, with this exception, that it is to be feared she never will wake up to the rights of man or the true glory of the nation.

The Genesee Evangelist, in referring to this new spirit of the secular press, says:—

The progress of anti-slavery discussion through the nation, by the aid of the political press, is cause of devout gratitude and acknowledgment. Light and information are now thrown into those quarters which, but a few years since, anti-slavery agency had but little hope of reaching. The question of human liberty and the abridgement of American slavery is now not only discussed in both houses of Congress, but also by State Legislatures, and the political press very generally North, and in many portions of the South. The honor of setting in motion this mighty, and soon to be overwhelming revolution, and now honorable agitation, belongs to the abolitionists of other years. They battled hard, endured much, and sacrificed honor, wealth, and life, to get the question fully before the American people. It has been their triumph. The quest has been achieved. The result the future of a few years only will determine. May the Lord speed the cause.

We refer to these indications simply as signs of the times. How far any new political projects may be right or wrong, and should be patronized by the friends of the slave, we are not able to say. Anything relating to the subject is, however, interesting to us, and we would chronicle it as a fact, and let our readers judge of its probable utility or injury. We had better all be even wrangling on the subject of slavery than asleep on it.

## THE NEW PAPER.

The METHODIST EXPOSITOR is the title of the new paper (of which we lately spoke) established by the Methodist Episcopal Church, South, in Cincinnati. It is a very fine looking sheet, and its miscellaneous character shows good editorial tact. The editor makes a rather grave blunder however respecting our remark some time since, that any Annual Conference could put an injunction on the first resolution of the "Property measure," and thus confound it. Dr. Latimer represents us as affirming this of the whole measure! We voted for all but the first resolution. This paper cannot live upon Northern patronage; but it seems to be designed for the M. E. Church, South, and to hope little from Northern sympathy. The editor says:—

The EXPOSITOR and TRUE ISSUE is not an individual concern, as might be inferred, in that it has taken its existence in the interval of the General Conference, but is intended to take rank with the other church organs. And although it cannot at present be considered official in the strictest sense, yet it has the approval of those officially connected with the publishing department, who have pledged it support until it can support itself. Neither did the enterprise originate with the church, but was suggested from its location here, but with those connected with the publishing department, who, with the counsel and advice of some of the most distinguished in the Episcopacy, and many of the most distinguished in the ministry, advised and aided in its establishment. The paper will be presented to the Kentucky and Louisville Conferences, for their adoption at their next sessions.

## DR. BANGS.

The Christian Guardian (Canada) speaks as follows of our venerable delegate to the Canada Wesleyan Conference:—

It will afford much pleasure to many of our readers to be informed that Dr. Bangs has been appointed by the General Conference of the Methodist Episcopal Church, their Representative to the Conference of the Wesleyan Methodist Church in Canada. Dr. Bangs, we believe, was brought to God in Canada; and on the Standard Circuit commenced his labors as a herald of the Cross. Since that period the Rev. gentleman has, apart from the Episcopacy, risen to the highest point of honor in the Methodist Church; and has filled the various important posts assigned him by his brethren with equal credit to himself and advantage to the church, of which he is a distinguished member. Dr. B. will, we are persuaded, on the ground of personal merit, as well as on account of the body he represents, be most cordially received by our Conference.

Dr. Bangs is fully worthy of this high estimation; very few living men have done equally good service in the M. E. Church. We have derived from him in some important respects, but have learned well to reverence his abilities and Christian worth; and if there is anything which the church should resist with holy indignation, it is the attempt made in a certain quarter within a few years past, to belittle and degrade the declining age of this honored and well-beloved veteran of the church. He has never sympathized with New England in her anti-slavery struggles, but, on the contrary, given her some hard, but we doubt not honest, knocks. Yet if the New England men could have "had their way" at the late General Conference in all respects, as they had in some, they would have raised the old hero on their shields and honored him with an appointment as delegate to England instead of Canada.

## TROY CONFERENCE ACADEMY.

We have received the catalogue of this flourishing institution. It has an effective Faculty, consisting of:—

Rev. Jesse T. Peck, D. D., Principal; Teacher of Mental Philosophy, Moral Science, and Belles Lettres.  
Rev. John Newman, A. M., Vice Principal.  
Oran Paville, A. M., Teacher of Ancient Languages.  
Rev. Russell Z. Mason, A. M., Teacher of Mathematics.  
Lewis F. Jones, A. B., Teacher of Natural Science.  
Samuel L. Hooker, Teacher of English.  
William H. Miller, M. D., Lecturer on Anatomy and Physiology.  
Malona Stevens, Preceptress; Teacher of Modern Languages.  
Lucy H. Perry, Teacher of Music.  
Elizabeth C. Lester, Teacher of Drawing and Painting.

The following is the summary of students for the year:

Gentlemen,	186
Ladies,	123
Total,	309
First Quarter,	170
Second Quarter,	159
Third Quarter,	151
Fourth Quarter,	129
Total,	609

Dr. Peck "squints" a little at the Herald on account of a quotation "going the rounds" from our Pittsburgh Correspondence, which relates to the denunciation of our publishing interest, and in which it was said that the Advocate's circulation had declined by "some 6,000," &c. The facts in our letter were copied from some newspaper laying before us at the time on the Secretaries' table. Dr. Peck corrects it by stating the loss to be "5,500" not very great difference from "some 6,000" certainly, unless the Doctor wishes to be a little hypercritical on the word "some." He ascribes it to new papers and the division of the church. Our letter referred to the latter fact in accounting for the declension of the book interest in N. Y. After all, we think the Advocate and Review ought by the usual laws of business progress to advance enough and even more than enough to repair this loss, and we think the new arrangements for both will prove the truth of the remark: "The local facilities and prerogatives of the 'great official' ought to, and with right management will render it superior to all serious interference from other papers."

## CORRESPONDENCE.

## LETTER FROM BERKSHIRE.

Colonization Meeting—Cheering Progress in the Regeneration of Africa—Colored Temperance Convention—Mr. Garnet's Eloquent Address—Elevation of the Colored Race—Native Place Reflections.

Aford, July 8, 1848.

During the session of the New York Conference, there was a meeting in the Presbyterian Church on Fulton Street, for the purpose of hearing from President Roberts, of Liberia, Rev. Mr. Benham, and others, on the subject of African Colonization. I had not the pleasure of hearing the distinguished gentlemen, but learned that the addresses were of a highly interesting character. The public have already been informed in regard to the mighty, the unparalleled achievements of this enterprise, almost verifying the affirmative of the question, "Shall a nation be born in a day?" The slave trade broken up for nearly 300 miles along the coast, the arts of civilization introduced, enlightened government and Christian institutions established, heathen rites and barbarous usages abolished, human beings disenthralled, religious consolations enjoyed, and scores and hundreds of souls made meet for and transmitted to the heaven of the glorified; all these glorious results, (and many more might be enumerated,) within the last thirty years, attest the work to have been under a higher and more efficient than mere human direction and supervision. "According to this time it may well be said, 'What hath God wrought?'" In the exultation participated by many in this review, I am not insensible to the immense sacrifice of health and life through which these glorious results have been reached, nor the inveterate prejudice still cherished against colonization, nor the hazards of the infant Republic, and of those who seek its protection and avail themselves of its blessings; but despite all these sacrifices and hazards, I rejoice, yea, and will rejoice, that the experiment has proved so eminently successful, so hopeful of future good to Africa, a grand augury of its no distant universal emancipation from darkness, slavery, idolatry, hell,—and elevation to the prosperity, dignity and glory of a regenerated continent, basking in the smiles of heaven.

I yesterday attended a Temperance Convention of colored people, in the town of Great Barrington. A procession was formed, escorted by a band of music to a grove, suitably fitted up with a platform for speakers and seats, where, after a song from Mr. Clark, and some sensible remarks from Mr. President Myers, (I believe he was called,) from Albany, on the importance of appropriate demeanor, a very able and eloquent address was delivered by the Rev. Mr. Garnet, of Troy, N. Y. The address was truly excellent in sentiment, pertinent and happy in illustration, eloquent in appeal, and as a whole very handsomely delivered. Very few men, in my opinion, white or colored, possess superior powers of popular address to Mr. G. The colored people are quite numerous in this county, and such efforts for their mutual elevation and improvement should be cordially encouraged by all desirous of their advancement in wealth and happiness. Mr. G. in his address controverted with considerable ingenuity and eloquence the position maintained by some, that in this country the colored man can never rise to an equality of rank and respectability with the white. I admired his sincerity and personal exhibition of true dignity. In my heart, I wished him success in a practical and general demonstration of his position; I yield to none in my desire for the elevation here and everywhere of the sons and daughters of Ham; still, while listening to the speaker, I could but recur to the far more favorable circumstances under which his laudable ambition might be gratified, where the experiment has actually been made, where the odious distinction of caste as here exhibited is unknown, (unless it be in the pre-eminence of the colored man,) and where, by the blessing of God, his efforts, no longer employed with reference to self-elevation, but for the good of his race, might be instrumental in bringing thousands on thousands from the hell of idolatry and slavery, to share with him the joys and hopes of the children of God. If the moral recuperative power of the colored man be such that under the peculiarly onerous circumstances which surround him here, he can rise to an equality of condition with the white, it surely cannot be ungenerous nor unwise to wish for such power a more congenial situation—a situation in which, with half the effort in its upward struggles, it might carry with it, to share the benefits and bliss of its triumphs, its kindred humanity, now sunk in the deepest degradation, and which, unless reached through this agency, must to all human appearance perish in its corruption.

I am now in my native town, which I reached, via Bridgeport and the Housatonic Railroad, on Thursday last. How wonderful the changes of the last twenty years!—improvements on either hand!—many to other climes, not a few to their final abode. But few of the fathers of the town remain; another generation has come upon the stage. All flesh is as grass, and all the glory of man as the flower thereof; the grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth forever.

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## LETTER FROM MAINE.

Methodism on the Penobscot River—Bucksport—Frankfort—Mr. Ricker's Boarding School—Temperance.

In 1793, Jesse Lee found his way through the wilderness of the District, now State of Maine, and planted the standard of the Cross, by preaching in private dwellings, log school-houses, and in the fields of the new settlers. After him came Joshua Hall, Philip Taylor, Timothy Merritt, Enoch Mudge, Josiah Taylor, &c.

Enoch Mudge had the honor of forming the first Methodist Society on the Penobscot. This was done November 27, 1796. June 12, 1806, the old Penobscot Circuit was divided, the river being the dividing line, and the new Circuit called Orrington Circuit.

Since then the work has been divided and subdivided, until Methodism has spread very generally through all the different towns on the river. Bucksport has two stations, beside a large territory in the back part of the town, supplied with more or less preaching, as circumstances justify. The societies are large, numbering in all about 400 members, being about one tenth of the whole population.

The town stands very high in point of morals; rum-selling is not allowed by the magistrates. The churches are low at the present time, but they will rise again.

Frankfort is beautifully situated on the West side of the river, and is the head of winter navigation. Methodism has had a hard struggle for life, in Frankfort. The society is small and generally poor. But it seems to revive some the present year, under the labors of its eccentric but faithful pastor.

There is a young gentleman belonging to our church, about establishing a boarding school for boys, in this village. How it will succeed, remains to be seen. But one thing is quite certain, and that is, if Mr. Ricker does not succeed in his undertaking, it will not be for want of the necessary qualifications for the work, for no gentleman possesses them more eminently than himself.

There is a high school also taught by a Mr. Ames, formerly an assistant in the Maine Wesleyan Seminary, who is also a member of our church. These

young gentlemen deserve the liberal patronage of the public. Parents need feel no hesitation in sending their sons to Mr. R.'s school; for their advantages will be superior. The terms are very reasonable.

It is hoped that he will make the particulars of his establishment known more generally by advertisements in the papers.

The cause of temperance stands quite well for the times in this region—in several towns rum-selling is prohibited by the strong arm of the law. Some cry out against this kind of assuasion, but a sober, rational community can and will stop rum-selling in some way.

Now, Mr. Editor, I am done for this time; I may resume my pen again at some future time, if there is no objection on your part.

PENOBSCOT RIVER.

## MAINE WESLEYAN SEMINARY.

We have received the Catalogue of this prosperous Seminary for 1848. It records the following summary of students for the past year:

Gentlemen,	141
Ladies,	87
Total,	228
AGGREGATE OF TERMS.	
Gentlemen,	192
Ladies,	122
Total,	314

The Board of Instruction is ably composed as follows:

Henry P. Torrey, M. A., Principal, and Teacher of Mental and Moral Philosophy and Natural Science.  
Andrew Walsh, M. A., Teacher of Mathematics and the Languages.  
J. Warren Tuck, Assistant in Mathematics.  
John S. Bailey, Assistant in the Languages.  
Rufus A. Rice, Teacher of Penmanship.  
Miss Emma J. Robinson, Preceptress, and Teacher of Ornamental Branches.  
Miss Evelyn Wheelock, Teacher of Music.

## THE CHURCHES.

BOOTHBAY.—Rev. Jesse Harriman writes, July 6th: It may be for the encouragement of the Sunday School cause to know its prosperity in Boothbay. We have three Sunday Schools, two Congregational and ours, (the Methodist,) at Hodgdon's Mills, of about 75 scholars, and a small Bible Class. The people have taken hold of the work with increasing interest. Our people at the mills resolved to celebrate the day of our National Independence in the way best calculated to strengthen and perpetuate our glorious freedom, and invited all that pertained to the other Sunday Schools, who met with us on the fourth at noon, and participated in a dinner freely and plentifully provided by the parents and friends; after which, at our meeting-house, tastefully decorated and all but filled with our lovely youth, we listened to interesting addresses from two clergymen and our worthy superintendent, Br. Prince, accompanied by excellent singing of appropriate hymns, and a delightful day, and best of all, with a good degree of that blessed spirit that draws and unites the heart to God, and is productive of love to our country and union and happiness with each other. I would also say, to the praise of God, that we have had a year of peace and some prosperity. The calls of benevolence have been responded to, but none so liberally as the Sunday School. The wants of my family have been cheerfully met, and no faithful minister need fear his appointment to Boothbay Circuit.

## LITERARY NOTICES.

THE ARCHITECT.—We have received No. III of this splendid work. It contains six pages of engraved views of villas, &c., besides explanatory letter press. The editor, W. M. Rantlett, Esq., publishes the following statement of his charges for professional services:

His terms are graduated by the cost of the houses. For the two elevations, all the ground plans, the principal detail working plans and specifications complete,—of a cottage or villa to cost when complete \$1,500 or under, the charge will be \$25—\$2,500 or under, \$35—\$5,000 or under, \$45—\$7,500 or under, \$60—\$10,000 or under, \$75. He will promptly attend to all commissions for any description of a dwelling, from the humblest cottage to the stately mansion or villa. Particular attention will be paid to the laying out of grounds, and the improvement of country property.

The Architect can be found at Redding & Co's, Boston, at 50 cents per number.

GODEY'S LADY'S BOOK, for August, has been received by Redding & Co., Boston. It is embellished by four principal and some fifteen smaller engravings. One of the former contains five miniature portraits of eminent American female missionaries, including Fanny Forrester. This plate is in illustration of a very fine article by Rufus W. Griswold. Among the contributors are Grace Greenwood, Mrs. Elliot and Miss Leslie.

THE GUIDE TO HOLINESS for July is peculiarly interesting. Its principal article is an excellent sketch of Carvasso, by Rev. C. K. True. This number contains a good likeness of Carvasso. Rand & Co., 3 Cornhill.

THE COLUMBIAN MAGAZINE for July, presents two engravings, a piece of music, and an attractive list of articles from Mrs. Sigourney, Mrs. Ann S. Stephens, Fanny Forrester, and others. \$3 per annum. Taylor, New York.

No. 5 of the Cyclopaedia of Anecdotes has been received by Strong & Brodhead, 1 Cornhill.

No. 218 of the LIVING AGE contains some twelve interesting articles, including a long letter from Mr. Lick Creek, in Illinois, and which for a time was supposed to be doing well, is now dissolved, and a partition of the property is being made. Thus has terminated the last of these establishments in the United States.

PAMPHLETS.—We have received the following pamphlets: Fifth Annual Report and fourth permanent document of the American and Foreign Sabbath Union.—Perkins & Co., 100 Washington St. Second Report of the Boston Society for Aiding Discharged Convicts.

PROSTITUTION OF THE PRESS.—At the Meeting of the Church of England Sunday School Institute, it was stated by the Rev. W. M. Whittemore that there were sixty periodicals, at a price from one half-penny to three farthings, published every week. There were no less than 16,640,000 of these publications published annually, all of them had in character, but some of them are so unscrupulous in their tendency as to make one shudder with weekly circulation. There was one with a weekly circulation of 100,000, whose main feature was the reprint of the most objectionable French Novels. All these were read principally by the young, and often by the children of the poor who had been educated in Sunday Schools, and thus acquired a taste for reading.

Dr. Tyng, in a temperance lecture, says, "It annually costs this country one hundred millions of dollars to destroy the first and best of our sons."

We are indebted to the Hon. Secretary of the Commonwealth for a copy of the Acts and Resolves of the State Legislature for 1848.

BR. FARRINGTON, of Maine Conference, writes us that the reduction of the Herald will enable him to double its patronage in his charge. He is already at the work, and successfully. This, brethren, is the way to secure the design—let every friend of the Herald "lend a hand" to it, and it will soon be decided.

There are some fine original pieces of poetry in our present number.

Read the Word to Preachers; it is to the point.

We would call particular attention to the notice of the commencement exercises at Middletown. They are to be of an unusually interesting character. The orators of the week are gentlemen of high standing.

The REV. A. J. CRANDALL, of Western New York, has been appointed to St. Louis, Mo., to take charge of the brethren there who adhere to the M. E. Church. He will need in his new field the sympathies and prayers of the church.

A METHODIST, of Davis's County, Kentucky, publishes a letter in the last Western Christian Advocate against slavery and the Methodist Episcopal Church, South.

By a private note from Br. D. D. Lore, our missionary to Buenos Ayres, we learn that he and his family are well and much pleased with their new field of labor.

REV. MR. RUST'S REPORT.—We have received the Report of Rev. Mr. Rust, Commissioner of Common Schools to the Legislature of New Hampshire. It is a most interesting document, full of just views, presented in an eloquent style. This report will be an honor to the Commissioner and the State. Its mechanical execution is exceedingly neat.

REV. JOHN MCCLINTOCK, editor of the Methodist Quarterly Review, received the title of D. D. at the late commencement of the University of Pennsylvania.

"TRIP TO THE GENERAL CONFERENCE."—The last received letter of this series is necessarily postponed till next week.

THE CHRISTIAN GUARDIAN, organ of the Canadian Wesleyan Conference, is to be enlarged according to a vote at the late session of that Conference.

VIVE LA BAGATELLE.—Our "charcoal sketches" of the leading members of the late General Conference have followed close pursuit after the graver reports

## MARKETS.

**MARRETS.**

From the Middlesexshire Ploughman.—July 15.

**THE FLOUR AND GRAIN.**

Boston, July 14. Flour—There has been a fair demand for flour throughout the week, and the supply being moderate prices have advanced somewhat. The following are now being sold at 5.88; fancy brands 6.00 to 7.00; Ohio and Michigan 5.75; Ohio round none 5.60 to 5.90; Pa. Lehigh 5.65 to 5 per bush. Corn—The market here has been quiet, and there has not been much so much required for; some parcels have been sold at 5.05 to 6.00 per bush. A few more will be wanted. Rye—Rye has had no particular sale at 2.50 to 2.75 per bush; but little in the way of flour has been selling freely at present.

Grain—Corn has been making good sales, and prices rather heavy. Yellow feed has been selling at \$3 5/8, and white at 40c per bush. Oats are plenty and dull; value of Northern at 41 c a bush; Southern Shag, and Delaware at 36 c a bush. Small sales of Rye at 70 to 72c per bush.

**BRIGHTON MARKET, THURSDAY, JULY 15.**

528 EEL CRIGGIE AT MARKET, INCLUDING ABOUT 100 SOLD TUESDAY;  
about 1000 MORE TO BE OFFERED WEDNESDAY.

ATTLE ; a small number extra  
5 : 5 = 05.75

**NOTICES.**

POST OFFICE ADDRESS.

Rev. Isaac Stoddard, 193 Catherine st., above 4th Street, Philadelphia, Pa.  
Rev. B. King, Harvard, Mass.

**NOTICE.**

The brethren who have not paid the interest on their College Subscription, will please do so before the 1st of August. It may be sent to Bro. E. W. Allen, Treasurer, or to the Editor of the Liberator.

## July 10, 1848. DAN'L

**MAINE WESLEYAN SEMINARY.**

The Fall Term will commence Aug. 24, and continue six weeks. Students wishing to board themselves will find ample accommodations at the Seminary Hotel, or at private homes. The Seminary building can easily make arrangements to board themselves at \$100 tuition and expenses. H. F. TORRIS, Secretary.

Kennebec Falls, July 26, 1898

**EASTHAM CAMP MEETING.**

Agreeably to notice of last year, the Eastham Camp Meeting will commence on Thursday, the 1st of August next. We would earnestly request the preachers, at all reasonable distances, to get their best efforts exerted in the cause of the Kingdom of God, at this religious festival. We are looking for a general revival throughout the town, and we hope it may be so. It is our prayer for the success of its mission. We hope this object may be steadily cherished by those who may attend; and if by no means, control, do as to the best of their ability.

Attest,

P. CRANDALL,  
Secy.

**CAMP MEETING.**

A Camp Meeting for the Providence and Sandwich Districts will be held at the usual place, near North's Vine yard, to commence on Tuesday, the 2d of August next. We earnestly request the preachers and members of the Methodist Episcopal Church within the Providence and Sandwich Districts, and others, to appear in person, or by proxy, to be present at this meeting. In the name of the Lord, let us have a general representation from both parts of the Providence Conference.

THOMAS FAY,  
Treasurer.  
T. M. HARLOW,  
Secretary.

will be held at South Hampton

where the meeting of last year was held, commencing August 31. The meeting of the Junior Stewards will be held on Thursday, 27th of the present month, at the principal address of the Association, and respectfully solicited.

A. BIRNEY, P. Elder.

**NOTICE.**

The Candidates for examination in the Third Year's Course of Study in the East Maine Conference, will please meet the Commissioning of the Board of Christian Education, at the Conference held on Tuesday, the first day of August, at 9 o'clock, in the forenoon, at the residence of the Rev. J. W. Brooks, on Chazy Street, in the City of Portland, Me. It is very desirable that the Committee and all the Candidates should be present at the time.

JOSEY AUSTIN, Chairman.

Orrington, July 7, 1888.

**WESLEYAN UNIVERSITY.**

The Annual Examination of the Students of this Institution will commence at 9 o'clock, A. M., Thursday, July 27th. The following are the names of the students who are expected to appear: C. P. Desnoyers, Eng. N. York. R. A. Stevens, Ind. Zion's H. Rev. Dr. Peck, Ind. Cal. A. & J. L. R. A. H. Allen, W. Mass. W. H. Allen, W. Mass. Rev. E. O. Hiram, N. Y. J. W. Brooks, N. Y. Rev. John Deming, Ill. Ind. J. W. Brooks, N. Y. On Friday, July 28th, at 9 o'clock, A. M., the Rev. Dr. Stevens, of Albany, will officiate in the Presbyterian Church and P. M. in the Baptist Church. On Wednesday, August 30th, the Commencement will take place and Visitors will be present.

J. W. Brooks, President Taylor Lewis, of the University of the City of New York, will deliver an Oration before the Phi Kappa Society.

The evening of the same day the Annual will be addressed by the Rev. Prof. Collins, of South and 4th City, Va.

On Wednesday, August 31st, the Commencement will take place.

H. B. L.

1948	Midtown, June 14th, 1948.	
1949	Very.—In answer to inquiries made by candidates for the second degree, we would state that all students of the University who have been engaged in literary or professional studies for three years or more, and who have been recommended by the Faculty, are entitled to receive the degree of A. A., on application to the Faculty and the payment out of the customary fee.	
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Farm-er's Visitor, by Gov. H.  
of that excellent agricultural

traveller, and other kindred works. Mr. Col. has shown him self to be well qualified for the compilation of a new edition. We have known him for many years, and he has proved himself to be one of the most persevering and industrious of men. His new edition of the Dictionary of the History of the book has already had a fair and extended sale. Many times, in the course of his life, he has been asked to write a new edition of his Dictionary, but, in almost any form, may be served in its purchase.

JOHN F. JEWETT & CO.,  
Publishers, and General Stationers, 141 N. 3rd Street, Boston.

1000 pounds could make money on this book, in various terms, but we think it would be better to keep the book, and let those who can command a small cash capital of from 55 to 850

May 16

**NEW CARPETS.** HENRY PETTES & CO.,  
Co. Proprietors of the ROXBURY CARPET FACTORY,  
TORTON STREET, ROXBURY, WASHINGTON, No. 204 Washington Street, Boston.

All the Carpets made in this large Establishment, consisting of  
Extra Superior Carpet;  
Medium do, do  
Chamber and Stair Carpets;  
Imperial Three-Piece Carpets;  
Superior Tapestry Brugs;  
Super Velvet Tapestries;  
&c. &c.

It is thought to be the most important in the city where Carpets are made, and the most extensive.

Every piece is made under our personal superintendence. We have no agents, and no branches, and we are enabled to sell you to purchasers a much greater variety of Carpets, and at less prices than any other establishment.

Our Carpets are received from the factory every day. The prices are moderate, and the quality is superior.

We adopt the LOW-PRICED CARPET-FACTORY, and purchase

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

For the Herald and Journal.

## THE BIRDS.

I sit beneath the spreading shade  
Of lofty trees;  
The scent of flowers the breeze bring,  
The birds among the branches sing,  
Sweet melodies.

In all the leafy orchestra  
Each singer does his best;  
The robin's carol softly floats  
Upon the zephyr's breath;  
The unfledged warbler's whistling notes  
Are mingled with the rest.

There is no discord, not a sound  
That grates upon the ear,  
But sweetest concord tones abound,  
And echoed by the woods around.

They're ringing far and near.  
It is a blithe, a gladsome lay;  
I love their happy song;  
I love to watch their joyous play  
The shady boughs among;

When peeping through the foliage green  
Their tiny sparkling eyes are seen.

Last e'en the thunder roll'd on high,  
The wind howl'd fearfully;  
The tempest hush'd, the storm passed by;  
Then loud and cheerfully

The birds their choicest numbers trill'd,  
And all the air with music fill'd.  
Oh, I remember when a child,  
That I have sat for hours  
Amid the sylvan bowers,  
And listened to the wondrous wild  
Of bright birds such as these:  
Sweet are such memories.

HARMONY.

Scitico, Conn., July.

## LADIES.

From the Ladies' Wreath.

## SENSIBILITY AND SENSUALITY.

BY MRS. S. T. MARTIN.

"There be, indeed, I say it in all sorrow,—had, apostate souls,  
Deserted of their ministering angels, and given up to life of sin:  
—For these, my counsel is, avoid them if thou canst;  
For the fine edges of thy virtues will be dulled, by attrition with  
their vice.

And there is an enemy within thee, often to pollute their shrine,  
Until, far surface sweetness, thou too art drawn down the vortex;  
Or daily strife against their ill, in subtleties may irritate thy soul,  
And in that struggle thou shalt fail, even through infirmity of good-  
ness."

Provocative Philosophy.

Among the various phases assumed by the infidel philosophy, which preceded and accompanied the outbreak of the French revolution, in 1793, there was one, more than all the rest, tended to destroy the last vestige of social order and happiness during that fearful period. The same unallowable lips that denied the existence of a God, and proclaimed "death an eternal sleep," taught, also, that marriage was an "intolerable monopoly,"—a burden which none but the vulgar should bear, and that a "union of souls" was the only union to be recognized by the enlightened disciples of the new code. This doctrine was openly promulgated in the splendid salons of Paris, by the fashionable and high-born dames who worshipped at the shrine of Voltaire, Condorcet and Mirabeau; it was echoed by the fierce spoilers of the Jacobin clubs, and re-echoed in the faubourgs, the garrets and cellars of the metropolis, where crime and misery rejoiced in the prospect of unbounded license thus opening before them. To the scenes that followed, we need only refer. The annals of the French revolution—its unimaginable horrors and atrocities,—have been so long familiar to the ear, that we may well spare the revolting task of dwelling upon them here. It is enough to say, that the tree thus planted, bore its legitimate fruit; and that beneath its poisonous shade, everything honorable, lovely, and of good report perished, until the land became a moral desert, almost through the length and breadth of it.

The same sentiments with regard to the obligation of law, human and divine, and particularly in relation to the sanctity of the marriage covenant, as those which prepared the way for the scenes to which we have alluded in France, are at the present moment prevailing to an alarming extent in our own country. They come to us in a different garb, and wearing a somewhat different aspect, it is true; but their character and tendency are always the same. Instead of furnishing the material for a flowery discussion between male and female philosophers in a splendid salon, or a Jacobin club, these principles, in some quiet and unsuspected guise, enter our domestic circles, seat themselves at our firesides, and wait patiently for the best opportunity of gaining a foothold which shall never again be surrendered. Their apostles may be known by their words forever on their lips, of "spiritual attraction," "secret sympathy," "affinity of souls," &c.—words which sound very sweetly to the uninitiated, but full of deep and bitter meaning to those who know their hidden significance. For when explained, as they too often are by acts, these seemingly harmless syllables signify domestic discord and disunion, followed perhaps, by actual separation, misery and death. It is generally (we blush to admit it) by our own sex, that the pernicious doctrines to which we allude are most ably and fearlessly advocated. We know women, whose personal accomplishments, and standing in society, give weight to their opinions, and who do not hesitate to affirm, that "affinity of soul" forms the only real bond of union between the husband and wife, and that where, in the judgment of either, this does not exist, the legal ceremony of marriage is null and void, to all intents and purposes. Of course, the parties thus situated are at liberty to form a "union of souls" wherever they find the mysterious "affinity" of which they speak; and no law, human or divine, has a right to contravene their choice. As there are certain falsehoods of such intense bitterness and potency, that one drop would be sufficient to poison the whole well in which truth was said to have dwelt, so there is in this "declaration of independence," enough specious error, mingled with some important truth, to disorganize and destroy society, wherever it is adopted. It is undoubtedly true, that a union of hearts is absolutely necessary to marriage in the sight of God; but it does not therefore follow that a public recognition of this union by others, is unimportant; or that the legal ceremony which ensures this recognition, is unnecessary. Still less does it follow, that a union thus legally recognized, may be dissolved at the will or caprice of either of the parties, without incurring fearful guilt, and the reprobation of society. We know that some who have wantonly cast off all domestic ties, and who bid defiance to the laws of God and man, talk eloquently of their sufferings and wrongs, of the want of sympathy they have experienced, and the thirsting of heart they feel for "spiritual union and affinity;" but under all this gloss of honied words, there is concealed a principle which aims at nothing less than the subversion of all existing institutions, and the entire banishment of God from the world he created, and the hearts of the creatures who were formed by his power, and sustained by his goodness. It is this union of the ideal with the sensual, (or disguise it as they may, it is sensuality in its most dangerous form with which we are contending,) that gave to the philosophy of France its deadly venom—and it gives strength and

vigor to the same sentiments in our own day. Divested of the mantle of idealism, which so gracefully drapes it, the gross deformity of this imaginary deity would at once shock and disgust every beholder, while beneath its ample folds it is doing its work of death unperceived and almost unsuspected.

Mrs. R.—is a young, pretty and agreeable woman—accomplished too, in common parlance, which means far less by this term than Milton intended to convey when he makes Adam address his fair partner as "accomplished Eve." Some years after her marriage, Mrs. R.—perceived that she was entirely destitute of affinity with her husband, very kind and indulgent to her, but unable from temperament and habit to sympathize in all her romantic ideas and aspirations. She left him accordingly, and commenced a pilgrimage through society, in search of a congenial mind and kindred heart, ready to appreciate them wherever they might be found, irrespective of circumstances. She entered a family where the husband was a noble, high-minded and unsuspicious man, whose very "failings" leaned to virtue's side, and who was accessible only through his sympathies, while the wife was young, timid and confiding, loving her husband above all earthly things, and slow to believe that aught in which he was concerned, could bear even the semblance of wrong. Here Mrs. R.—became domesticated, and, unnumbered as she was by social or family ties, had full leisure to devote herself to the science of pleasing, in which she soon became an adept. She skillfully humored the prejudices, soothed the self-love, and flattered the vanity of her intended victim, who, pitying her as an injured and unhappy woman, came at last to return in full her openly expressed admiration of himself. Let it not be supposed that, while this was going forward, the wife was insensible to the pernicious influence exerted by Mrs. R.—in the family circle which was polluted by her presence. She was, indeed, blinded for a season by her confidence in both; but it was impossible not to see, at last, the tender glances, flattering attentions, and meaning compliments directed to her husband; and she saw, too, with an agony of soul not to be described, that they were gradually taking effect. Their union had hitherto been unshadowed by a cloud—now there were harsh words, and cold looks, and invidious comparisons, which stung her to the heart; and every attempt to shake off the incubus that was weighing her down, only rendered her situation the more hopeless. The apostle of "liberty" gloried in the misery she was inflicting, and never seemed happier than when the marks of suffering, usually so carefully concealed, would make themselves visible in the countenance of the outraged wife. We will not dwell on the revolting picture—it is enough to say that it ended in the separation of those whom God had joined together, and in the breaking of a fond and faithful heart, which found refuge only in the grave.

We have given an extreme case, we admit, though a true one, of the carrying out of these principles; but the very same system which led to such a fatal result, is now at work in many a peaceful home, and unless the alarm is sounded, it will lead to similar consequences. There are too many educated, intelligent women, whose principles and practice resemble those of Mrs. R.—and who do not hesitate, whenever they meet a "kindred spirit," to repay the most generous confidence and hospitality by a systematic attempt to appropriate the affections of the husband and father. While themselves glorying in having spurned the matrimonial yoke, they inculcate in other families the most blind and unquestioning obedience on the part of the wife, and the silence of the husband to do as he will in all respects, unfettered by even the shadow of duty or obligation toward the being whose earthly happiness has been confided to his care. Such is the egregious inconsistency of these victims of a moral leprosy, infinitely more loathsome than that which banished the poor Israelite from the society of his fellows, and consigned him to a living tomb. It would be well for society were laws equally stringent in operation now, where the danger of infection is as much more imminent, as our moral nature is higher and of more value than the body, or wounds inflicted on the heart more grievous than physical pain and suffering.

Our remarks on this subject may be deemed harsh by those who have not met the evil of which we speak; but the case is not one which in our estimation demands forbearance or toleration. It is not an impulse of the heart which has led its subject into unintentional error, which we are condemning—but a belief of the head—a perversion of intellect, deliberately conceived, and carried out to its consequences, as coolly as though no earthly interests were involved in the result. Indeed, in many cases it would be impossible, in the utmost exercise of charity, to believe that the affections of the heart had anything to do with the matter. The thief who steals to satisfy the cravings of want, or the homicide who takes the life of his fellow under the sudden impulse of passion, may be subjects of pity and forgiveness; but the woman who unblushingly avows her disregard of all law, human and divine—who seizes the husband of her choice, and casts off his obligations, has, by this act, thrown herself out of the pale of society; and the sentence of outlawry it passes upon her, should be as complete and effectual as that which separated Robin Hood and his band of "merry men" in Sherwood Forest, from the yeomanry of England.

We have not yet spoken of the source of all this moral evil—the hidden spring from which these streams of bitterness flow out to desolate and destroy. It may emphatically be said of the fountain of evil, "We know not whence it flows, but we know that it flows." There is no fear of God before their eyes.

Never, until the sanctions of religion are forgotten or disregarded, and the Bible trampled under foot, can a woman so far unsex herself as to promulgate a doctrine which, more than all others, degrades and debases her, and leaves her a defenceless prey to the passions or caprices of the stronger sex. The want of religious principle is at the foundation of all these errors in belief and practice—and where this is wanting, the human heart is like a ship at sea, without helm or rudder, tossed about by the whirlwinds of passion, and liable at every moment to be driven on the rocks, and wrecked irretrievably. The humble cottager, who

"Just knows, and knows no more, her Bible true,"

who reverences and obeys its precepts, and looks upward for divine guidance, lives usefully and happily, and goes down to the grave in full hope of a blessed immortality—while the woman of splendid intellect and varied acquirements, who proudly rejects the light from Heaven that would direct her steps, wanders from the path of rectitude into the mazes of error, and after a few years of eager and fruitless search, she is left to the blackness of darkness forever. "Favor is deceitful and beauty is vain—but a woman that feareth the Lord, she shall be praised."

## CO-OPERATION OF THE WIFE.

There is much good sense and truth in the remark of a modern author, that "no man ever prospered in the world, without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labors with an endearing smile, with what confidence will he resort to his mer-

chandize or farm; fly over lands; sail upon seas; meet difficulty and encounter danger; if he knows he is not spending his strength in vain, but that his labors will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for the months of darkness and distress, no sympathizing partner is prepared.

## SLAVERY.

From the Albany Atlas.

## VOICE OF THE REVOLUTIONARY FATHERS.

On the 18th of October, 1774, the Continental Congress adopted a plan of association containing a variety of articles, among which we find the following, which is commended to the attention of our readers, and particularly to those who are disposed to favor the perpetuation of the slave trade, by extending it to the territories of the United States where slavery does not exist, or is not permitted by the local law.

The article to which we allude contains this remarkable language:

"We will neither import, nor purchase any slave imported, after the first day of December next; after which time we will wholly discontinue the slave trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell commodities or manufactures to those who are concerned in it."

The plan of association, containing the foregoing article, was signed by the members of the Congress whose names are given below, and may be found in the first volume of the journals of that Congress:

PEYTON RANDOLPH, Pres't.

NEW HAMPSHIRE. John Dickinson, Charles Thompson, Thomas Mifflin, Edward Butler, John Morton, George Rogers.

MASSACHUSETTS BAY. Thomas Cushing, Samuel Adams, John Hancock, Robert Treat Paine.

RHODE ISLAND. Stephen Hopkins, Samuel Ward.

CONNECTICUT. Eliphalet Dyer, Roger Sherman, Silas Dean.

NEW YORK. Isaac Low, John Jay, William Flann, William Floyd, Henry Wisner, S. Broom, Philip Livingston.

NEW JERSEY. James Kenney, William Livingston, Stephen Crane, Richard Smith, John D. Hart.

PENNSYLVANIA. Joseph Galloway.

DELAWARE. Caesar Rodney, Thomas McKean, George Read.

MARYLAND. Matthew Tighman, Thomas Johnson, William Paca, Samuel Chase.

VIRGINIA. George Washington, Richard Henry Lee, Patrick Henry, Jr., Richard Bland, Benjamin Harrison, Edward Pendleton.

NORTH CAROLINA. William Hooper, Joseph Hughes, R. Caswell.

SOUTH CAROLINA. Henry Middleton, Thomas Lynch, Christopher Gadsden, John Rutledge, Edward Rutledge.

## YOUTH.

## NEVER TELL A LIE.

How simply and beautifully has Abd-el-Kadir, of Ghilou, impressed us with the love of truth in a story of his childhood. After stating the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he then proceeds:

"I informed her of what I had seen, and she wept. Then taking out eighty dinars, she told me I had a brother, half of that was only my inheritance; she made me promise when she gave it to me never to tell a lie, and afterwards bade me farewell, exclaiming—'Go, my son, I consign you to God; we shall not meet until the day of judgment.'"

"I went on until I came near Hamandai, when our Kafilah was plundered by sixty horsemen. One fellow asked me 'what I had got?' Forty dinars, said I, 'are sewed under my garments.' The fellow laughed, thinking, no doubt, I was joking with him. 'What have you got?' said another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief was standing.

"'What property have you got, my little fellow?' said he.

"'I have told your people already,' I replied; 'I have forty dinars sewed in my garments.'"

"He ordered them to be ripped open and found my money.

"'And how came you,' said he in surprise, 'to declare so openly what had been so carefully hidden?'

"'Because,' I replied, 'I will not be false to my mother, to whom I have promised I never will tell a lie.'"

"'Child,' said the robber, 'hast thou such a sense of duty to thy mother at thy years, and I am insensible at my age of the duty I owe to my God? Give me thy hand, innocent boy, he continued, 'that I may swear repentance upon it.'"

"He did so. His followers were all alike struck with the scene.

"'You have been our leader in guilt,' said they to their chief, 'be the same in the path to virtue.' And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand."

French Translation.

## BEAUTIFUL TRAIT OF A YOUNG DAUGHTER.

Sometime after the horrible massacres which distinguished the commencement of the French Revolution, the contagious example spread slaughter and destruction even into the new world. We cannot reflect, without shuddering with horror, that in order the more quickly to destroy a multitude of men and women at once, and without sentences, they collected them in groups and then fired loaded cannons upon them. An honest Creole of St. Domingo, who had committed no other crime than that of preserving the estate of his fathers, and of being rich, was consequently enrolled on the list of proscription; the wretches who distinguished themselves by assuming the name of patriots, in imbruing their hands in the blood of the most virtuous citizens, denounced him as an enemy of public affairs, and he was condemned to perish, in common with a number of other unfortunate beings.

Happily for this planter, he was a father, and moreover father of a little daughter, full of courage, love and energy. When he was torn from the bosom of his family, his child followed him resolutely, and determined to share his fate, however frightful it might be. Arranged one of the first among the victims about to be sacrificed, already the Creole stood with his eyes banded and his hands bound; already the executioners of death raised their murderous arms over the victim, deprived of hope, and prepared to die. Oh goodness! amazement, oh holy sentiment of nature, what power is yours! You anticipate in years some rare subjects whom you environ with your sacred flame, you lead them the forecast of the sage, and the force of the man, even from their childhood! At the very moment of the signal for the discharge of artillery, the little daughter runs, crying out,

"My father, oh my father!"

Vainly they strive to withdraw her from the danger; in vain they threaten her; nothing restrains, nothing intimidates her. She springs towards her father, she throws herself upon his body, and tightly clings to him, waiting only the moment when she may perish with the author of her life.

"Oh my daughter, my beloved child! only and fond hope of thy weeping mother, and she so soon a widow," said her father to her tremblingly, and melted into tears, "leave me I beseech you, I command you."

"Oh, my father," she replied, "let me die with you."

Ah virtue, how great a sway hast thou, even over the most savage minds! This unexpected incident overcame the commander of the massacre. Doubtless, he too, was a father! The voice of admiration, the cry of pity, suddenly reached the depth of his heart. He alleges a specious pretext for removing the Creole from punishment, and causes him to be re-conducted to prison.

A moment's delay is sometimes very precious. The affairs having soon changed aspect, the good father was freed; and to this happy day, ceases not to relate with tenderest emotion, the heroic action of his little daughter, then only ten years of age.

LOUISA.

Leicester, May 26.

## MINISTERIAL.

For the Herald and Journal.

## A WORD TO PREACHERS.

Dear Brethren in the Ministry:—We often exhort others plainly, earnestly; and we are willing to receive the same. To many of us, the fourth part of another Conference year has closed, and the half will soon be gone. Watchmen, what of the night? Any tokens that the morning dawneth? First, is the fire burning upon the altar of our own hearts? Are we groaning to be conformed in spirit and in life to that of God's dear Son? Secondly, are we wrestling with the angel of the covenant night and day, for the conversion of those of our flock who are on the very brink of ruin? Do we realize that some of us, and some of our impenitent hearers probably, will not see the close of this Conference year? That what we do, must be done quickly.

May God fire our hearts with new zeal, and enable us to pluck some as brands from eternal burnings. Are we ready now to give an account of our stewardship, in this our new field of labor? I doubt not we have again and again publicly invited sinners to come to Christ, but have we done the same from house to house? Have we carried the Gospel to those who will not come to hear us? Alas, how many preachers lie here! Does not the blood of murdered souls cry out against us, for our neglect in this matter? We have men enough willing to try to preach great and eloquent sermons, whereby a name and a reputation may be gained in the eyes of an applauding world. Our great want is, of men willing to do the manual labor part of the itinerant's work. Many of our smaller societies, as well as larger, are in a lingering consumption for the want of men willing to go from house to house—passing by none, neither the hovels of the poor, nor the palaces of the rich, and with tears compelling them to come in. First, that our houses of worship may be filled with hearers; and next, that the marriage supper of the King's Son may be furnished with guests. I am led to hold up my hands in wonder and astonishment, at what each year of my experience brings to light. Families living without God and without hope, almost in the very shadow of our churches, and not visited so much as once a year, by those sent especially to preach great and eloquent sermons, whereby a name and a reputation may be gained in the eyes of an applauding world. Our great want is, of men willing to do the manual labor part of the itinerant's work. 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